

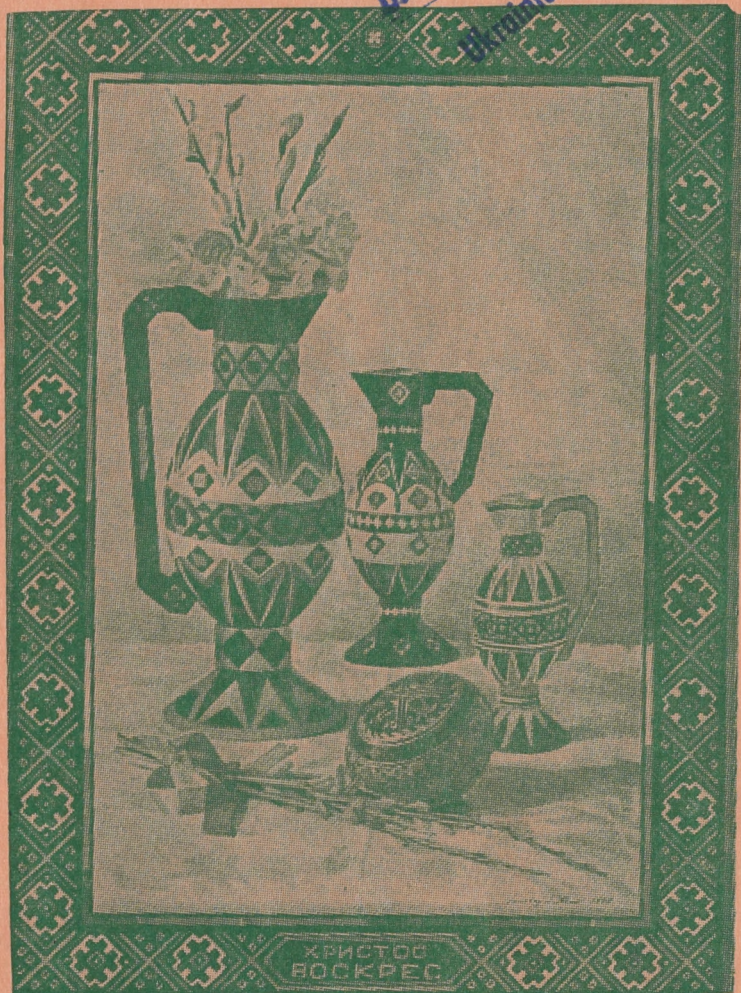


Youth

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Youth . . . The Golden Age of Opportunity

YOUTH

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THE EDITOR'S CHAIR

Do you think you could help someone to regain God's grace? We are told, "Love your neighbour as yourself" and therefore it is certain that with true charity in our hearts we cannot help but have the desire to give spiritual aid to others. What can compel us to give spiritual aid? First, we must realize that the most important thing to achieve of life is to obtain everlasting happiness in heaven; secondly, we know that if anyone dies with a mortal sin he shall go to hell (I am certain that none of us would like to see our neighbour suffer the torment of hell); thirdly, Christ died for our salvation but all of us must merit heaven in order to partake of its happiness.

There are many people who are sinning constantly; some of them we read of in the papers, others may live in the same street as our own and some might be even our own relatives.

What attitude should we have towards these people? We must have humility for we must realize that we have committed some sins in our past and might perhaps have committed more if someone had not prayed for us. We do not know how we shall live in the future so therefore, do not judge these people — Our Lord is very capable of doing it.

We can use the spiritual and the practical means to help others to return to God. The two greatest spiritual means are through prayer and suffering. Though prayer is always good, there are certain occasions in which they may merit still more good. These may be after a good confession, during Consecration of the mass and during Holy Communion. At this time

our hearts should be the closest to God and so we feel that our prayers will have more merit.

We can give up our sufferings in behalf of the sinners. Things we like to do or enjoy eating could be given up. Our daily tasks that we do during the day may be offered.

What practical means can we use? Though we want to help them we must not show approval of their sin since it makes it easier for them to sin again. Anyone with real authority, such as parents, must use any means to try to stop their children from sin. It is their duty and their children will usually listen to them if they accompany it with love.

Friends, business associates, and co-workers can help others by offering advice directly or indirectly. Supply them with reading material or leave it where they may see it. Ask them to come to church with you, especially when a mission is at church or during lent. Introduce them to a priest and encourage them to attend church organizations. The young people of the Ukrainian Catholic rite should encourage other youth to join the U.C.Y. club. Here they will receive some knowledge of the Catholic religion as well as meet companions which will help them to stay away from sin. Now, make certain that as a U.C.Y. member you are always a prime example of a Catholic youth.

If you know someone who is dying—call a priest and before he or she lapses into unconsciousness. Some people feel that the sight of a priest with the last rites will scare the sick person. Maybe some people need a scare. Do you think these people will

thank you for giving them five minutes of peace on earth if they end up in hell. Some people who are dying claim that they do not want to see a priest but at the last moment Our Lord may touch their heart to relent and the priest can give them final absolution. If no priest is able to be present, then pray with the person. It may also happen that a unbaptized person may desire to receive baptism. If no priest is present then you must baptize him by pouring water on his head and saying "I baptize thee in the name of

the Father and of the Son and of the Holy Ghost."

Do you feel that this is too much work and too serious for you? Well, I would say that the choice between going to heaven or hell is serious indeed. Through your sincere and earnest efforts I am certain you shall be able to help others. During this lenten season make a special endeavour.

St. Isaac Jogues said: "God grant that no soul may ever be lost through my fault."

Ukrainian Easter Celebrations Are Both Solemn And Colorful

Easter for Ukrainians, as for so many other Christians, is preceded by a period of preparation called Lent in which each ought to prepare himself worthily, through extra prayer and fast for the anniversary of Christ's resurrection from the dead. It is this spiritual preparation that must save the pre-Easter season from being one made rush of shopping and cooking, with little — if any — thought of the central mystery of the holy day. It is, then, this spiritual preparation and the clothes and gift-shopping inspired and permeated by it, that constitute the "long-range" approach to Easter for the Ukrainian Catholic.

And yet, man, being a composite of matter and spirit, the spiritual joy of every Christian must naturally and necessarily be expressed in a material and human way, an expression of the spiritual in terms of the material and earthly. The Ukrainian, with his peculiar blend of spiritual and earthly qualities, sets about his immediate preparation for Easter. All through

Lent the women-folk spend long hours coloring eggs. This art is exclusively a Slavonic one. The Ukrainians have developed it to a surprisingly high degree. The colorful, delicately and intricately designed Easter eggs grace the dinner table of every Ukrainian home at Easter time.

Holy Week is a very busy week indeed. Every day is full of Easter preparations — cleaning, baking, etc., interwoven with religious services. Holy Thursday commemorates the institution of the Blessed Eucharist. In the evening, the Office of the Passion of Christ is sung in the churches. This service consists in the reading of all the excerpts from the four holy Gospels that pertain to the Passion and Death of Christ. There are 12 major readings.

On Good Friday the Death of Christ is celebrated. This is a day of very strict fast. Not only is meat not allowed but also all milk products including butter and cheese. Instead of Mass on this day are sung the Solemn

Vespers of the Passion ending with the Exposition of the Holy Shroud. Usually in front of the main altar is erected a tomb artistically decorated with flowers. The Holy Shroud is placed within the tomb and left for veneration until early Sunday morning.

Here in Canada Holy Saturday afternoon is usually reserved for the blessing of the Easter Food. The faithful bring gaily decorated baskets of food to the church to be blessed by the priest. In the old country this ceremony usually followed Mass on Easter Sunday.

Easter Day, as early as possible—at 5 a.m. most preferably—the good people make their way to church for the Divine Service. This is, qualitatively, the climax and the essence of the Easter festivities, the best expression of worship and appreciation of God's most bountiful gift to man: His

only-begotten Son, under the appearance of bread and wine. The Mass itself is preceded by solemn Easter Matins which includes a triple liturgical procession around the church, then the official opening of the church doors with the singing of the thrilling chant—"Christ Is Risen."

Then follows the Mass, which reaches its climax in the re-enactment and commemoration of Calvary—the suffering and death of Christ: and for those who have made themselves worthy, to those He offers Himself in Holy Communion.

In a short while, the Divine Service is over, a few more Easter hymns and the good people hurry home to happily partake of the blessed Easter food and the joyous Easter festivities.

—By: Rev. Maurice Szurman,
C.S.S.R.

Submitted by Saskatoon Diocese

EASTER CUSTOMS

In the life of the Ukrainians, the entire year constitutes one great cycle of holidays, enriched with charming customs, symbolisms, and ceremonies, many of which have come down from pre-Christian times. Prior to the introduction of Christianity into Ukraine, religious ceremonies of the Ukrainian ancestors were closely connected with calendar and seasonal activities. Each season had its own festivities accompanied by colorful rituals, singing, dancing, feasting and general merry-making. The early Christianized Ukrainians, refusing to discard their ancient beliefs and traditions, fitted them aptly into the new Christian ideology, producing a rich blend of pagan and Christian elements. This is particularly true of the Easter custom.

Spring comes early in Ukraine. The jubilant release from the confines of winter inspired Ukrainian ancestors in the far distant past to celebrate the glorious occasion with spring rituals, songs, and dances called "hayilky" or "vesnyanky." Fragments of these spring observances with their accompanying games, pantomime, and play-acting have been preserved, but their full meaning is largely lost to posterity. Some of them call forth the reproductive forces of nature with wishes for a prosperous year; others deal with romance and prophecies of marriage. The majority of the songs and dances is performed by girls, while the young men have their own songs, games, reminiscent of old heroic battles. Christianity was unable to stem

these age-old spring rituals, and they blended with the Easter festivity.

Along with spring songs there are a number of other customs deeply ingrained in the life of the people. One of these is a thorough cleaning and white-washing of the exterior and interior of the houses to drive away all possible remnants of winter and let in the glorious sun. Every article is scrubbed clean and all garments are thoroughly aired. This custom is still observed every spring but with different motives. It is considered quite improper to celebrate the great event of the Resurrection of Christ without giving the house a thorough cleaning. The soul, too, requires purification before Easter through confession and Holy Communion.

Decorating Eggs — "Pysankay"

One of the most beautiful of all Ukrainian Easter traditions is decorating eggs with artistic designs of a symbolic nature. In Ukraine the decorated eggs are called "pysankay" from the word "pysoty" which means to write. The design is actually written on the egg with a fine-pointed stylus dipped in wax, after which follows a series of dye baths. Pysanky are not eaten. The origin of this art is both ancient and obscure. Archeological excavations in Ukraine show that it was practised several thousand years before the Christian era. Originally pysanky symbolized the release of the earth from the shackles of winter and the coming of spring with its promise of new hope, new life, health and prosperity. They were associated with mythical beliefs and talismanic powers. Folklore has it that a decorated egg can avert evil, bring good crops, and help a young maiden to win the man of her desire. After the advent of Christianity, the decorated eggs took the new symbols of the Resurrection

with its promise of a better world.

The art of painting Easter eggs is still practised in Ukraine and in Canada. Time has not reduced the design to a simpler form. Each new generation strives for greater perfection, beauty and intricacy. Ukrainians have become unrivalled experts in this interesting folk art. A painted egg may well be called a miniature masoic.

Holy Week

Various observances mark the Holy Week beginning with Palm Sunday. The triumphal entrance of Jesus into Jerusalem on Palm Sunday is observed with a special church service at which small twigs of pussy willows are blessed and distributed among the congregation. In Ukraine, because palms were difficult to obtain, pussy willows, from which comes the name "Willow Sunday", were used instead. Passion service on Holy Thursday (the Burial Service and the procession with the Holy Shroud on Good Friday and then the Adoration at the Holy Grave on Saturday prepare the people spiritually for the Resurrection. Fasting, remorse, and confessions take place that week.

Easter Sunday

With the break of dawn on Easter Sunday a special Resurrection Service is held with a procession around the church. The most beautiful aspect of the service is the joyful heralding of a risen Christ in the singing of the traditional Ukrainian hymn "Christ is Risen" ((Khrystos Voskres). The whole congregation sings in unison with a heightened feeling. At the conclusion of the service, rows and rows of food laden baskets with a lighted candle in each are blessed by the priest. In favorable weather this impressive ceremony is performed out-

side on the green church lawn. Food baskets covered with richly embroidered napkins contain Easter bread called "paska" and a selection of various Easter foods along with the multi-colored pysanky. This custom is treasured in Canada. People greet one another with the traditional Easter greeting "Khrystos Voskres." (Christ is risen!), to which the reply is "Voistyno Voskres!" (He is risen indeed!). It is the custom to exchange or give Easter eggs with this Easter greeting.

Immediately after the service, people return home to break the long fast with an Easter breakfast on consecrated and other food. The breakfast menu consists of cooked eggs, a variety of hot and cold meats, roast suckling pig, cheese, salads, horseradish and beet relish, and a number of delectable Easter breads and pastries. The meal begins with Easter grace and then a ceremonious serving of the blessed egg, which the head of the family divides into several portions, one for each person, greeting the family with the customary Easter greeting of "Khrystos Voskres" and extending to everyone the very best wishes. This particular ritual symbolized family unity and expresses hope for a happy and prosperous year until next Easter.

Easter Monday

Easter Monday is marked with a quaint custom, the origin of which is obscure, of dousing young maidens with water by the village swains. Usually the most popular girl gets the greatest share of dousing. The girl is obliged to pay for her freedom with the very best Easter egg. Because this ancient form of amusement did not fit into the Canadian way of life, it vanished rapidly.

Easter holidays last for three days.

On the following Sunday a memorial service is held at the cemetery for all deceased members of the community. In Canada, it is not always possible to observe this tradition, but in its place a community dinner called "Svyachene" (Blessed Easter Dinner) is sponsored. This event brings the Easter festivity to a close.

—From Traditional Ukrainian
Cookery by S. Stechishin.

A father for the first time was sent to a dry goods store to purchase a dozen diapers. The clerk wrapped up the diapers and handed them to the new father.

"How much?" asked the customer.
"\$2.50 for the diapers and 10 cents for the tax," replied the clerk.

"I'll take the diapers," said the father, "but we intend using safety pins."

—
"That shampoo you sold me yesterday made my eyes smart."

"You should have used it on your head."

—
Wife: "Why do you go out on the balcony when I sing? Don't you like my singing?"

Husband: It isn't that. I want the neighbors to know that I'm not beat-you.

Crossing the street with a bottle of scotch in his pocket, a man was knocked down by an automobile. Picking himself up, he started to walk away when he felt something trickling down his pants leg.

"Oh, gosh," he groaned. "I hope that's blood."

WINNIPEG DIOCESE

Bingo Held At Brandon, U.C.Y., Man.

On January 19, 1964, the Brandon Youth Club held a Bingo in the Parish Hall.

Prizes were donated by parishioners and club members. The jobs of selling bingo cards, rolling bingo numbers and sorting out prizes were distributed amongst the members.

We would like to thank the members who helped make this bingo a success. Our sincere appreciation and thanks goes out to the Men's Club in lending us their P.A. system and to the hall committee for giving us the hall for that evening. The greatest thanks goes to the people who attended and contributed prizes towards the bingo which made it the success it was.

Our profit for that evening was \$106.00.

To Saskatchewan Readers

**Sorry we have no news
from your Diocese!**

Press Chairman:

**Do not let your club and
diocese down —**

— WRITE NOW !

EDMONTON DIOCESE

New Year's Frolic Held By St. Josaphat's Senior UCY Edmonton

A New Year's Eve Frolic was held by the St. Josaphat's Sr. UCY to which all the UCY Clubs of Edmonton were invited. This has become an annual event where all the Ukrainian Catholic Youth and their friends are invited to welcome in the New Year.

Preparation for this event started about the middle of October. Location, food, music and prices were looked into. Invitations were sent out to all UCY members and tickets sales began.

On the Eve of December 31 over 100 people gathered at Devlin's Banquet Room. Everyone danced to the music of Ted Tyrkalo and his Starlighters and as the clock struck midnight, we brought in the New Year with the usual noise of rattles and whistles and the usual New Year's greetings were exchanged.

At about 12:30 a delicious smorgas-borg supper was served and then dancing resumed till 3:00 a.m.

This proved to be a very enjoyable evening for all, giving us the opportunity to spend New Year's Eve with our friends from all the UCY Clubs in Edmonton.

—Amelia Warawa

—Press & Publicity Chairman

Shivering wife in rowboat to duck-hunting husband: "Tell me again how much fun we're having — I keep forgetting."

TORONTO DIOCESE NEWS

"Youth Apostolate" Theme of Conference Held At Coniston, Ontario

By Miss Jean Lachowsky

It was my great privilege to attend the Northern Ontario Regional Conference, held in Coniston, November 9th and 10th, 1963 when the St. Michael's local was the host. Delegates attending this conference were from Sudbury, Ontario, Sault Ste. Marie, and Coniston, Ontario. This was my first such Conference and I found the experience most stimulating and rewarding.

The theme of this Conference "Youth Apostolate" fired with zeal all who were sufficiently fortunate as to be in attendance. We were inspired to lead truly christian lives and to carry our Ukrainian tradition into all walks of life.

The sessions of the conference, were held at beautiful St. Michael's Hall. Here we enjoyed a truly Ukrainian Catholic atmosphere for all of our deliberations. The delegates were subject to no distractions, no interruptions, in reality with nothing that could interfere with the smooth functioning of a conference which must be productive of much good in our days as well as in the future.

In his address of welcome, Fr. Pryjma, parish priest, after expressing his pleasure in having so many guests, paid tribute to his local for the success that crowned their efforts in preparing for the conference. He expressed the hope that this conference would serve as an incentive for all our youth to live up to their faith and traditions by new and added efforts.

The session on Saturday followed by a workshop session, during which the given given questions were discussed in small groups each with a leader. When unsolved problems emanated from the workshop discussions, spokesmen for the various groups, after the return to the hall for the general discussion, asked for further enlightenment of the chairman.

DISCUSSION TOPICS

(The following questions were handed to the group leaders)

1. "Do you agree that Ukrainian Catholic Youth should promote Ukrainian culture and tradition?"
2. "Because you are a Canadian, does this mean that you should remove your traditions, sentiments and culture which were, or still are a part of your life or your parents?"
3. "What do you expect to gain from your local U.C.Y.O.?"
4. "Do you agree that your U.C.Y.O. has certain obligations towards the Ukraine?"

Reports from discussion group leaders on group discussions.

Re. Question 2 — The delegates agreed that we should keep our UK-

COMMENTS:

Re. Question 1 — It was agreed that the youth should promote culture and tradition because our parents are Ukrainian and we should keep our heritage. It also adds color and richness to the Canadian way of life.

rainian culture and traditions because it gives us individualism, respect; develops pride in thing that are our own.

Re. Question 3: — We can get to know many people of our own age and background in our U.C.Y.O.. We, can obtain leadership, friends, spiritual guidance, learn more about Ukrainian past and present.

Re. Question 4 — The delegates agreed that the youth has certain responsibilities to Ukrainians in Ukraine. We can pray for the cause of Ukraine, study the language, spread the true history of Ukraine among non-Ukrainians, work towards Ukraine's freedom.

IMPORTANT TOPICS DISCUSSED

Outstanding addresses on topic dealing with the important aspects of the Catholic Youth Apostolate were given as follows: "The Idea of Good Example" — Fr. Z. Stattkun; "Responsibility" — S. J. Kosar, M.D.; "The World Masquerade and Catholic Youth" — Fr. T. Pryjma.

The Summation of the conference was given by Paul Halushynski.

RESOLUTIONS OF THE CONFERENCE

—Whereas this conference, as a result of its discussions, demonstrated the urgent and prime need of Ukrainian Catholic Youth Apostolate Therefore be it resolved that this conference recommends that:

- (a) Ukrainian Catholic Youth is asked to devote special attention to the promotion of Ukrainian culture and tradition.
- (b) Ukrainian culture and tradition should be promoted through learning, ideals, efforts, literature, pride and manifestations of folk-songs, folk-crafts, folk-dances, etc.

Therefore be it resolved that the Ukrainian Catholic Church Youth Di-

ocesan Executive be asked to encourage its locals and its members throughout our diocese to act in accordance and practice as much as possible Ukrainian language, culture and tradition.

BANQUET - HIGHLIGHT OF EVENING

The banquet was a most enjoyable occasion, after which a successful dance lasted until after midnight.

Father Pryjma Guest Speaker

On Sunday at 9 a.m. a dialogue Mass was celebrated by Fr. Pryjma. All the delegates who attended received Holy Communion. A Communion Breakfast followed with Father Pryjma being the guest speaker.

Final Farewell

In the afternoon there was a weiner roast at the Villa Maria camp grounds and the same evening a social get-together.

Monday morning everyone went home, happy and refreshed hoping to meet again next year at another such conference.

Wife: Why are you so late?

Hubby: I was held up.

Wife: I don't doubt it — the the only way you could have gotten home.

The lady walked haughtily into the restaurant with her dog and sat it down on the chair beside her. Then she started talking baby talk to it: "Mamma's itsy bitsy baby, mamsy won't hurt you."

The waiter asked, "Your first dog madam?"

SAM SHYLO WRITES

СКІНЧИВСЯ “ТВИСТ” —

ПОЧАВСЯ ПІСТ!

Дуже популярним став тепер танець “Твист”. По всіх наших залах танцюють “Твиста” замість коломийки.

Містер Ридактор!

Перед Великим Постом відбувалися по всіх галлях і по всіх бейсментах “Пушчінне”, або, як казали в Старім Краю “Колодка” або просто “Запусти”. Всі гуляли без цілий місяць, а то ведлук двох календарів. Бо є деякі бойсики, жи якіс скінчили запусти в ново-календарній галі, то вони пізніше перемухувалися на денси до старокалендарної галі. Як би ще був третій календар — то такі бойсики не мали б ніколи Великого Посту.

В суботу на 3-го марця забравім свою мисис і доньку Джуді, сіли ми на форда і поїхали до Вінніпегу на запусти. Пішли ми до єдної народовой галі в новому бейсменті. Заплатили адмишен і дістали тикети на сопер і горячі напитки, жи сі називає “колд бір”.

Ми зіли сопер. Моя стара і Джуді зачали денс, а я забрав тикети і пішов до бари. Пізніше почавім приглядатися, як то наш нарід танцює. Ружні були там денси, як полька, вальс, танго, батерфлай, чача, шатіс і ще якісь там викрутаси. Мені сі жаль зробило, жи юш наш нарід, стара мегіграція, нова ме-

гіграція, тутешня генерація і дипіська генерація юш не танцюють: ані коломийки, ані козака, ані гопака, ані аркана, ані другого народного, чи політичного танцю. Як я приїхав у Канаду за піршої світової війни — то вукраїнську традицію пильнував і на кожній забаві присюди танцював. Тепер є диференц. Наш нарід перечинчувавсі. Свое забув і чужого сі чіпив.

Ось послушайте, яке я чудо видів на тих “наших” запустах.

На стейдж вийшов якийсь хлоп, не знаю з якої генерації, бо почав говорити трохи по вукраїнськи, трохи по ангельску, трохи по канадійску:

“Лейдіс і джентелменс! зараз буде сурпрайс денс, ню денс, борн естердей. Прийшов до нас зі Штиців. Називаєсі “ТВИСТ”. Гей, музиканти, грайте! Каман еврїбади... твист!

Якіс зачав той денс, якіс зачало всьо викручувати — то кажу Вам правду, мені сі в голові закрутило, якби випив з пів кийса пива. Я не знав ци я є в африканських джунглях між чорним диким народом, ци в народній галі між культурним вукраїнським народом. Моя Джуді також сі твистувала, а навіть моя стара мисис хотїла йти, але я її злапав і не пустив:

“Ти стара поломиш собі ноги, я не маю грошей, жиби дохтори тобі фіксували ноги і крижи!”

Приступивім до Богдана, жи продає ружні казети і питаюсі его: “ЩО ТО Є ТВИСТ?” Він витягнув з кишені невеличку казетку ци магазин “ЛИС Микита” з Дітройту і каже: “прочитайте собі містер Шило, що про ‘твист’ пише пан ІКЕР” І я зачав читати з “Лиса Микити” про “твист” ось що:...

Декілька слів про те, що воно за личина той “твист”. Виходить, що це ніби танець, і то такиь, що переплюнув усі румби, самби та інші джеребоки, Якби ви пробували перекласти той “твист” на нашу мову, то вийшло б, що це танець скручений, покручений або перекручений. Так бо й виглядає для постороннього ока пара молодих людей, які “твістуються”: не люди, а живі коркотяги! Викручуються, наче в епілептичних спазмах, трясуться й дослівно розтрясаються в дребезги, а не вільно вам при тому всьому рушитись з місця, бо це проти закону!

З вищесказаного бачимо, що “твист” це танок форсовний, карколомний і хребтоломний, і тому поручається він радше молодій генерації, яка ще має все своє, оригінальне, і на своєму місці, а не штучне, дороблене. Мається на думці різні частини організму, що бувають в декого, тут то там, заступлені плястиком чи іншими ерзацами. Брони вас, Боже, пускатися з таким реквізитом у шал твістування! Розтрясесь та погубите все, що маєте не своє, включно зі штучними зубами.

Що це, прошу, не жарти, свідчать лікарські рапорти. З моментом, як “твист” умасовився, американські лікарі мають чимраз більше пацієнтів із вивихненими, а то й зламаними хребтами. Тут то там уже підносяться стривожені голоси проти тієї пошесті. Ось, недавно, я чув по радіо новинку, що один суданський шейк заборонив “твискуватись” одаліскам у його гаремі... Чого, мовляв, забагато, того й собаки не хочуть їсти!

Що ми, українці, нація молода, здорова й фізично видержлива, про те може засвідчити новорічна, а радше старорічна забава в одній з наших Народніх Централь... Під несамовиті звуки т. зв. студентської оркестри “твист” відходив на цілий регулятор! Молодша генерація викручувалась і тряслась цілісіньку ніч, мов галарета, та й деякі середняки не відставали, а проте все скінчилось щасливо, не було жодного випадку звихнення хребта чи там чого іншого, і пан менаджер ніразу не викликав амбулянсу!

Тричі слова! Не поламали нам хребтів поляки, німаки,, большевики, то й жоден “твист” не подоцає нас!...”

Так то файно Ікер написав. Я є егенст “твист”, бо “твист” як не поламає нам хребтів, то поломає душу і моральність. Наказую całому вукраїнцькому народові тут у Канаді, жиби “твиста” викинули з кужної нашої галі, жиби юш більше ніхто “твиста” не танцював. Тримайтесь традиції. Танцюйте коломийки і козачка, а “твиста” відішліть райдевей звідки він прийшов.

Да цол і Гуд бай!

The desk clerk at the hotel picked up the phone. "Listen," said an enraged guest, "There's a dead cockroach in my room."

"So?" said the clerk. "if he's dead, he won't hurt you."

"Yeah," said the guest, "but you ought to see the funeral his friends are throwing for him!"

Doctor: "I advised you to take a hot bath before retiring."

Patient: But I won't be retiring for another ten years.

You can't measure happiness by money. A man with 10 million may be no happier than a man with nine million.

ST. JOHN CHRYSOSTOM

347-407

John Chrysostom was born at Antioch in Syria; his father was a commander in the imperial army, but he died soon after the boy's birth. His devout mother saw to it that John had a good education, and the young man felt himself increasingly drawn to a life of prayer and solitude; on his mother's death he withdrew into the desert, where he remained for some years. His health began to fail under the austerities of this regime, and he returned to Antioch ready for whatever he might be called upon to do.

In 381 he was ordained a deacon, and 386, priest; and he began his preaching. He gave hundreds of sermons and homilies, a good number of which have come down to us, and he gained widespread influence. In an age when the spoken word had power which the printed word has acquired in the modern world, Chrysostom gave his hearers books full of instructions, information, advice, warning, consolation. His sermons covered many fields, and often were highly topical: if some great event, disastrous or happy, was engrossing the citizens of Antioch they would flock to hear

John's commentary on it. Perhaps much of his power may be ascribed to the directness of "attack" that kept his learning or advice always alive and immediate: "Please listen to me, you are not paying attention. I am talking to you about the Holy Scriptures, and you are watching people lighting the lamps.

In 398 Chrysostom was consecrated archbishop of Constantinople. Constantinople was a city of extraordinary passions, turbulence, intrigue and corruption. Chrysostom continued his sermons, drawing the moral when the city had proved itself more than unusually hot-headed, inveighing especially against the misuse of riches and the evil habits of the wealthy, of which Constantinople exhibited some striking examples. He set himself to purify the archbishop's household, tainted by too much concern and dignity and pomp; he dealt firmly with irregularities among the clergy, and firmly too with heretics of whom, especially Arianism, must never be put to death. He remained adamant on the point that a man, there were many, though he retained the money that he saved on his own

household went to the founding of hospitals and to the needs of the poor. But his many good works were brought to an end by the contemporary curse of political and ecclesiastical faction.

The Empress Eudoxia, vain and spiteful, wished to revenge herself on the archbishop for some fancied slights, and she allied herself with the party of Archbishop Theophilus of Alexandria; they managed to obtain, from the Emperor, Chrysostom's banishment. He was sent first to Cucusus in Armenia, where the local bishop gave him glad hospitality. Pope St. Innocent I sent a delegation to Constantinople to arrange a council to consider the business, but its members were insulted and throw into prison, and orders were given that Chrysostom should be further removed away. He was by now an old man, and he was hurried on the journey in all weathers with no pity. At last his strength gave out, he collapsed and was taken to the chapel of St. Basiliscus near Comana in Capadocia. And here, having received the Holy Mysteries, he died. In 438 the body of St. John was brought back in solemn procession to Constantinople, the new Emperor and his sister doing

penance for the sins of their parents.

'Chrysostom' signifies golden mouth, and it is for the eloquence and glory of his preaching that St. John received this title. His name is also inextricably linked with the liturgy (that is, the mass) of St. John Chrysostom, which is one most commonly in use in the east (used in the Ukrainian Churches).

He was a great figure, a living influence in his own time; and through his sermons, which often enough reveal a human impatience and excitement, his writings and especially through his letters, we receive today a vivid impression of the man.

Cardinal Newman in his 'Historical Sketches' said of him: "I consider St. Chrysostom's charm to lie in his intimate sympathy and compassionateness for the whole world, not only in its strength, but in its weakness; in the lively regard with which he views everything that comes before him . . . I speak of the discriminating affectionateness with which he accepts everyone for what is personal in his and unlike others."

—From: The Saints,

Edited by John Coulson

SHALL I BECOME A REDEMPTORIST?

By Father M. Schudlo, C. SS. R.

Advantages of Religious vocation

Many young boys ask themselves: Why should I become a Redemptorist? What advantage is there to giving up my family, my conveniences, my friends, my amusements, and my future career in the world? Is there any gain in becoming a Redemptorist Priest that would compensate for the sacrifices demanded from me?

Yes, my Dear Young Friend, there are numerous advantages that compensate by far for what you may leave when you enter the Redemptorist Congregation. Christ promised His followers a double reward: eternal life and a hundredfold of happiness in this life.

The loving Savior wants us all to

be saved. He became man and died a bitter death upon the cross that we may be spared eternal damnation. What comes to us with a sense of surprise is Christ's promise of greater happiness in this life on earth. **"He shall receive a hundredfold and shall possess life everlasting."** (Mat. 19,29). This happiness is given to each Redemptorist, who had the courage to give up all things in order to follow Christ in the Redemptorist Congregation.

All men and women crave happiness in this life, but happiness seems to be a rare thing in this valley of tears. Happiness instead is the customary thing in the life of a good Redemptorist. The hundredfold happiness follows him wherever he goes, giving him peace and deep content that are born of the consciousness that he is very close to Christ in ideals and labor: that he is working for Christ and the souls redeemed by Christ's precious blood; that he has been honored by Christ's special friendship and affection. For according to St. Theresa of Avila, Christ loves a good religious soul more than a thousand good souls that are living in the world. Whatever obedience may assign him, whether it be preaching missions, writing books, publishing reviews, hearing confession, teaching in a famous university or peeling potatoes as an assistant cook, everything is God's will in his regard and a sure road to heaven.

All those who were in Noah's ark during the deluge, were saved from the raging waters. A Redemptorist is surrounded by safeguards which keep out of his life the one real source of world's unhappiness — mortal sin. A Redemptorist lives surrounded by his confreres avowed like himself to keep their souls free from sin. Temptations and bad examples, that stalk

the highways of life so shamelessly and menacingly, find no easy access to a Redemptorist house.

It is true that a Redemptorist is not free from all temptations. Profession of vows does not destroy his nature infected by the original sin. The strength and violence of temptations, however, is abated by God's abundant graces which he receives daily through the Sacraments and the good advice of his superiors and spiritual directors. The religious vows and rules are for a Redemptorist so many doors closed in face of sin.

A Redemptorist does not give up pleasures when he enters the Congregation. He gives up dubious pleasures and the cloying delights which bring with them disillusion and regrets in this life, and everlasting doom hereafter. He does not give up happiness. And pleasure is to happiness as glittering tin is to silver; a tinkling tune to a great opera; a flippant monologue to Shevchenko's poetry.

The four vows taken by each Redemptorist fortify and strengthen him against the wounds of fallen nature.

The vow of obedience is **an efficacious remedy for the wound of pride**, through which Adam has offended God in paradise and lost the original justice for himself and for all his descendants. Before the fall Adam's will gravitated toward God and His glory. After the fall, Adam's will did not bear him Godward, but it tended to make him selfish in everything he did. This distorted nature we have all inherited from our first parent Adam. Now the vow of obedience frees the Redemptorist from the deceitful subterfuges of selfishness and pride. He obeys his superiors and Rules and obeying them he knows that he is tending toward God by doing His Holy will in everything.

The vow of chastity, to a great ex-

tent, cures the fount of concupiscence, for it helps reason to control the senses and the movements of the lower nature. St. Augustine observes that for many people it is much easier to abstain completely from sensual pleasures, then to use them moderately according to the dictates of reason. Senses cannot sin, but, very often, they incite the will of many to consent to sin. However, not even all the devils of hell can force a soul into sin. But often people grow weary of the endless conflict with their sensual appetites, and too often find peace only in surrender. The Redemptorist is protected against this shameful surrender to concupiscence by the good example of his confreres, by mortifications, by a special devotion to the Blessed Sacrament and to the Heavenly Mother of Perpetual Help, whom he honors with his daily visit and rosary.

The vow of poverty is a **remedy for the wound of avarice**. The desire for making money is not in its sinful. Money is a means of self-preservation. Unfortunately, many people crave earthly possessions not in order to use them properly, but simply to further their own selfish aims. They do not aim to use their money according to the dictates of reason and Christianity, or to discharge their obligations to their family, relatives and friends. Their idea is to become rich and powerful; to be in a position to gratify all the fancies of their selfish hearts and sensualities.

Before the fall Adam had complete domination over all creatures. They served him as instruments in the knowledge and love of God, the Sovereign Good. After the original sin, Adam lost this dominion over creatures, and left to his descendants a degrading servility to material goods, as a means of satisfying their lower instincts and

passions. We call this servile tendency greed or avarice. Many people would sell themselves, their Christian conscience, their virginity, and their souls if you give them an abundance of earthly goods. A Redemptorist cuts it short. By taking a vow of poverty he gives up any voluntary capricious use of earthly goods. His superiors take care of his material needs. He follows the advice of Christ. "Blessed are the poor in spirit for theirs is the kingdom of Heaven." The vow of poverty destroys the very roots of human greed. The Redemptorist, Priest or Brother, forgoes all desire to financial advancement. He vows himself to depend on his superiors until death.

Thus the vows free him from worldly cares. He has a home in every Redemptorist monastery throughout the world in almost every country on earth. When he comes to a Redemptorist monastery, even if not of his province, he is always at home. He is provided with lodging and food and whatever he might need.

By his vows, a Redemptorist is also free from family cares. His heart is not divided between God and creatures. **He who is married**, says St. Paul, **thinks about the things of the world, how he may please his wife; and he is divided.** (I Cor. 7, 33). It is true there are many thousands of married men and women who lead saintly lives, but it requires much heroism on their part.

Futhermore a Redemptorist is free from spiritual worries. He knows what is the will of God in his regard: It is expressed in his Rules and Constitutions. He knows also, how best to fulfil the will of God, for he obeys his superiors, of whom Christ said: **He who hears you, hears me, and he who despises you, despises me.** (Luke 10, 16). Lawful superiors are the authoritative interpreters of God's will for

each Redemptorist. The subject cannot err when he obeys his superiors; he will not be accountable for what he has done through obedience.

Besides the above-mentioned advantages the Rule secures many other benefits for every Redemptorist. Each member is part of a great Family which is about 6,000 subjects throughout the world: the two Americas, Europe, Africa and Australia. All the prayers and sacrifices with penances prescribed by the Rule are common to all members of the Congregation. The Redemptorists pray for their Confreres and for the parents of their confreres.. After the death of a member, all monasteries of the Congregation recite special prayers in common for their deceased Confrere. All members of the Province to which the deceased member was ascribed, offer for him all their prayers and sacrifices for 8 days. Besides, 250 Liturgies are celebrated by the priests of the province for their confrere if he was a priest or novice or student, and 100 Liturgies if he was a Brother.

The Congregation of the Most Holy Redeemer does not forget the parents of its members. Eight Liturgies are celebrated for the father or mother of each member of the Congregation upon receiving the news of their death. Besides, all prayers and mortifications throughout the week are offered for the parents of the member by his Confreres living in the same monastery.

The Redemptorist does not work alone if he is a missionary. While he is preaching and converting the sinners, his confreres at home are praying for the success of his missions. All Redemptorists work together for the conversion of sinners, for all their prayers, mortifications and sacrifices go to the common treasury of the Congregation.

Write today for admission or additional information:

Rev. Father Master,
Ukrainian Catholic Mission,
Catherine Street
Yorkton, Saskatchewan.

THE REDEEMING MISSION OF YOUTH

They were young, just emerging into manhood, and it is not at all surprising that the prospect of spending their lives on the shores of the Sea of Galilee, eking out a precarious existence as fishermen, rather appalled them. Surely somewhere beyond the hills must be a fuller and a richer life, some better outlet for ambition and the urge to do. From childhood their souls had fed on the strong meat of God's Holy Word, and oftentimes, their boat anchored out in the middle of the lake and the nets let down, they listened through the long watches of the night,

the while their father told them of Israel's former glory, and how it would be restored by Him Whom the prophets had foretold.

Word came that a man named John had come out of the desert and was preaching and baptizing along the shores of the Jordan. They decided to go and find out for themselves what manner of man he was. And there it was that they met Jesus, and soon they had left behind them their father and their mother, their boat and their nets, and became His disciples.

James and John, the sons of Zebe-

dee, were from the beginning most intimately associated with the mission of the Saviour. They were young and He was young and they knew and believed with all their hearts, that He was the Christ, the Son of the Living God. They felt the power that was in Him and which went forth to teach, to heal, and to save all who received Him. In Him they beheld the Messiah, the Expected of the Nations. The glories of Israel were about to be restored. The kingdom of God had come.

They were young, very young. They were young and they were ambitious; they wanted to be in the forefront of things, where there would be struggle and action — and glory. So they sent their mother to Him to ask, "Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

"And Jesus answering said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can.

"He saith to them: My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father."

The other disciples hearing of all this were moved to indignation against James and John. So Jesus called them all together and said to them: "You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them. It shall not be so among you, but whosoever will be the greater among you, let him be your minister: And he that will be first among you, shall be your servant. Even at the Son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many."

What James and John had to learn, what youth always has to learn, is

that we find life only in the degree that we are big enough to lose it, that "dying, behold we live." The life of man here on earth is warfare, and victory is not to be had for the asking. There is only one way, and Christ showed it to us. It is the way of the Cross. "The kingdom of heaven suffereth violence, and the violent bear it away." It is by dint of generosity, and self-sacrifice, and self-denial, and patience, and meekness and obedience, that we develop our personalities and lay the foundation for happy and fruitful living. Those who in their youth have not learned to bear the yoke, are bound to become as the years go on a source of misery unto themselves and an occasion of suffering unto all whose ill fortune it will be to come within the orbit of their influence.

Man is a fallen creature. In the beginning he refused to conform to the Will of God, and sin came into the world. Sin is the source of every evil with which we are afflicted. Because of sin came suffering and sorrow and death. In the sweat of our brow are we doomed to eat bread until we return to the dust from whence we came, for dust we are and unto dust we shall return.

Christ came,. The Son of God, the Second Person of the Blessed Trinity, became incarnate, was made man, that by suffering and dying, He might redeem us from our sin. He came to gather up the things that sin has scattered, to bring the human race back to obedience to its Creator, to reestablish God's kingdom of justice and love and peace. He came to "give His life for the redemption of many."

He came to His own and to as many as received Him, He gave the power to become the sons of God. Those who believe in Christ, who profess that He is the Son of the living God, who by

reason of their baptism are dead to sin and have risen up unto godliness and newness of life, belong to Him, are one with Him and become instruments for carrying on His redeeming mission. Made unto the image and likeness of God, born anew of water and the Holy Ghost, their's is the vocation to become other Christs, to fight valiantly against the powers of sin and evil, and to participate in the redemption of the world. They are the only human be-

ings who are truly alive, in whom there is any hope for humanity. They alone have the capacity to know the truth that can make men free and to love as men must love if they are really going to help one another. For they are named with the only Name under heaven in which men can be saved.

—Submitted by Toronto Diocese
From: "The Mission of Youth in Contemporary Society" by George Johnson.

SISTERS SERVANTS OF MARY IMMACULATE

The Congregation of the Sisters Servants of Mary Immaculate, whose General Motherhouse is in Rome, is a Papal Institute of the Ukrainian Rite. The Provincial House of the Canadian province is in Toronto and the Novitiate in Ancaster, Ontario.

Nature - Aims - Requirements

The principal aim of the Congregation is the sanctification of its members through the vows of Poverty, Chastity and Obedience, in the service of God and the Church.

Devotion to Our Blessed Mother is the distinctive objective of each member. The Congregation is Mary's Society and all the Sisters seek to become living copies of Mary Immaculate and her most zealous Missionaries.

The emblem of the Congregation is a letter "M" signifying that the Sisters are daughters and humble servants of Mary Immaculate. Above the "M" is a cross symbolizing the acceptance of trials and crosses in the joy ful following of their Divine Spouse. On either side and below the "M", are three stars typifying: the Religious vows; the principal virtues of the Congregation, meekness, humility, and charity; and the three fields of its Apostolate in the Church, praying, teaching, and nursing.

The Congregation's Motto:

Glory to God; Honor to the Immaculate Virgin Mary; Unto us Peace.

How Do I Know I Have A Vocation ?

The signs of a Vocation are:

1. A sincere DESIRE to serve God in the religious life.
2. Normal HEALTH, INTELLIGENCE and PIETY.

3. ACCEPTANCE of the candidate by the Congregation . . . If you fulfill these conditions, then you have a vocation to the religious life.

A vocation is, indeed, the gift of God, but through love of the souls whom He longs to save, gladly would He bestow it on many more, if only they would listen to His voice or ask Him for this treasure.

A Girl's Daily Prayer for a Religious Vocation

O dearest Jesus, my best of Friends, Thou dost love me with an ocean of love. For me Thou didst come from Heaven to become a little Child in Bethlehem; for me Thou didst pour out Thy Sacred Blood on the cross; for me Thou dost remain night and day in the little Tabernacle to be my Food, my Sacrifice and my Companion. Sweet Jesus, I wish to love Thee very much in return. I desire one day to choose the "Better Part" and to serve Thee as a Nun. Help me then to keep my soul holy and pure. Aid me to

love prayer and to receive Thee often in Holy Communion.

Mary, my Mother, who at a very early age, didst leave thy parents to give thyself to God in the Temple, obtain for me a religious vocation.

St. Therese, God's Little Flower, grant me this great grace.

YOUNG LADY DO YOU WISH TO:

—Love and adore Me in the Sacrament of My Love . . .

—To minister unto the wants of the sick and suffering humanity . . .

—To comfort and cheer the aged and infirm . . .

—To mother the orphans and homeless
—To lead the little ones unto Me . . .

—To instruct and guide the youth in
My Ways . . .

“The Master is here and calls for you.”

He has need of YOU for His work.
FOLLOW HIM bravely and trust fully.,

You will never regret it.

For further information write to:

Mother Provincial SSMI,
5 Austin Terrace

Toronto 4, Ontario, Canada.

THE YEARS OF YOUTH ARE PASSED AWAY

By Taras Shevchenko

The years of youth are passed away . .
A chilling blast has swept upon me
From hope. The winter's on its way.
So sit along in your cold home
With no one there to hear your word,
With no one to receive your thought,
No one at all, no at all !
Sit there alone, until hope fools
The fool himself and mocks him well
And seals with frost his lonely eyes
And scatters all his haughty thoughts,
Just as the snowflakes on the steppe.
Sit there alone in your poor home,
Wait not for spring, a holy fate !
It never will appear again
To deck your garden with its green
Or to renew your faded hope.
It will not come to set free thoughts
Agin at freedom. No sit there
And wait for not a thing at all.

МИНУЛИ ЛІТА МОЛОДІЙ

Минули літа молодії,
Холодним вітром од надії
Уже повіяло. Зима!
Сиди один в холодній хаті —
Нема з ким тихо розмовляти,
Ані порадитись. Нема
Анікогісінько. Нема!
Сиди ж один, поки надія
Одурить дурня, осміє...
Морозом очі окує,
А думи гордії розвіє,
Як ту сніжину по степу!
Сиди ж один собі в кутку.
Не жди весни — святої долі!
Вона не зійде вже ніколи
Садочок твій позеленить,
Твою надію оновить!
І думу вольную на волю
Не прийде випустить... Сиди
І нікогісінько не жди!...
(1860)

She's a good secretary, but she's clockeyed.

The man was choking on the chicken bone. A friend called for the doctor

who removed it. "What do I owe you?" asked the man.

"At least half of what you were ready to pay when the bone was still in your throat," replied the doctor.
